6.21.c.31

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10 K k

Here
begynneth a deuoute treatyse
named the Dyetary of ghostly
helthe.

BRITISH MUSEUM

¶ The prologue.

IN ỳ begynnynge of this newe yere/ my good syſters whã I conſyder and ſe many frendes gyue tokens of cuſtome/one to another/whi che cuſtome ſome vſe it for good lucke of a ne we yere/ſome to procure carnall loue/& ſome to gete a greter benefyte therby/ſome to gete worlde ly fauoure or mayntenaũce in euyll/ſome to pleaſe & flatter them ỳ ben euyll(whiche cauſes be not cõmen dable/ſome to procure loue & to cõtynue frendſhyp & peas in the comune lyfe/ bytwene neyghboure and neyghboure/ whiche is ryght good and conuenyente to do. And ſome with ryght godly intente for to pur= chace ghoſtly loue. For one ghooſtly frende vnto re= membre another the more hartely in prayers/whiche I thynke ryght cõmẽdable. And after this intent(as I ſuppoſe) dyuerſe of you haue gyuẽ tokens vnto me wherfore hauynge nothyng redy to gyue vnto you a gayne I purpoſe in mymynde to prepare one tokẽ for you all/to plyte eche of you. This tokẽ thynke it true ly I haue not of my ſelfe/but of god/as I haue herde and redde of holy doctours/& by coniecture of ỳ way to good lyuynge/ & nothynge by experyẽce of my ſelf. It is fulvnſempynge to me for to ſhewe or wryte vnto you of ỳ way of vertue/whiche am not yet all out of ỳ way of wyckednes. yet a grynd̃ygſton maketh a knyf ke bryght & ſharpe/though it be neuer ỳ ſharper it ſelf. So I may moue you to make you ſharpe & quycke to ghoſtly thynges & to clerenes of good lyuyng/ though I my ſelfe be ryght flowe and dull vnto the ſame. To

To teche goodnelle is a thynge that may not be vn-
done/of them that haue cure and rule of other perso-
nes thoughe they do but lytell good themselfe. Cryst
sayd of the pharyses rulers of ỹ people. Do as they
saye/but not as they do. Notwithstandynge our lor-
de hathe gyuen me a desyre to do well. I beseche hym
I may haue grace to perfourme my desyre to his plea
sure/honoure and laude. Therfore thoughe my sym-
ple lyuynge can styre you but lytell. I truste that my
good wyll and desyre that I haue to your ghoostely
profyte shall incyte you bothe to encreace the more in
ve rtue / & also to helpe me with your prayers vnto ỹ
same. A lytell Dyetury for your dayly conuersacyon/
I purpose for to wryte deuydynge it into .xxiiij. con-
syderacyons/as the daye is deuyded in to .xxiiij. hou-
res/whiche thoughe it be rudely wryten/ it may pro-
fyte you moche/yf ye wyll dylygently put it in execu-
cyon of worckynge/and elles it profyteth lytell/but ra
ther hurteth. For Cryst sayth a seruaunte ỹ knoweth
the wyll of his mayster and wyl not do therafter shal
be beten with many grete strokes. And who so euer
studyeth for the wyll of god and forgete it not/but dy
lygently put it to worckynge/he shal be blessyd of god
and haue euerlastynge Joye for so doynge/yf he per-
seuer therin.

¶ To remembre that we ben pylgrymes and to what place we ben towarde.

It is necessary fyrst to consyder / ꝑ we be here in this lyfe as pylgrymes hauynge no longe restynge place / but alwaye beynge forwarde vnther to heuen where we shall haue eternall rest / or elles we ben in the wronge waye / the whiche shal leue vs to euerlastynge sorowe. Lerne to knowe ꝑ one way from ꝑ other. And than euery daye whan ye shall go to do ony thynge / aske this questyō of yourselfe / sayenge in your mynde to yourselfe / whether arte thou goynge / consyderynge wysely / whyder ye be in the way of vertue or wyckednes / folowynge Cryst or the deuyll / in the way to heuen or to hell. And say these verses. (Vias tuas domine demonstra mihi / et semitas edoce me. Dirige me in veritate tua & doce me / quia tu es deus saluator meus / & te sustinui totꝰ die.) ¶ Set god for the marke ꝑ ye wyll go vnto / take his cōmaundementes for your way & renne stedfastly therin. Haue good hope in his goodnes / vtterly dystrustynge the dyscepuable cōsolacyons of the worlde thrughe ꝑ whiche many soules ben dyscepued

¶ The preyousnesse of tyme / and the shortenesse of the same.

Secondarely it is to consyder the preyousnes of tyme / whiche is gyuen vs to do penaunce in / for our lyfe past / & to laboure for Joye in the lyfe to come. And howe ꝑ god shall requyre of euery persone

ho dye he hathe expended the tyme gyuen vnto hym. And thynke þ euery tyme not spente to his honour is lost/& shal be straytely punyshed. Beholde howe shorte our tyme is/& howe vncertayne/beynge nothynge sure but onely this tyme presente/þ is but nowe/ha vynge al waye dethe suspecte/that cometh vpon vs/ sodaynly many dyuers wayes. And make al waye a sure reknynge for the tyme past/sayenge this prayer dayly. (O bone Jhesu/sint coram te in oblitione mea tempora preterita valde male consumpta. Et concede/vt hoc temporis mei residuum/tibi sit honorificum michi fructuosum et proximo edificatorium. Qui viuis et regnas cum deo. &c.) ¶ That is to saye in Englisshe. O good lorde Jhesu let all my tymes past be forgoten before the/þ I haue consumed veray euyll. And graunt þ this residue of my tyme may be vsed in honoure & worshyp vnto þ/fruytefull vnto myselfe and edyfyenge to my neyghbour/Whiche lyuest with god the father in vnyte of the holy ghost worlde without ende. Amen. And at euery tyme þ the clocke dothe stryke/consyder that your lyfe is shorted by an houre/ sayenge thus to our lady/for to socoure you at þ houre of dethe. (Maria plena gratie/mater misericordie tu nos ab hoste protege/& in hora mortis suscipe.) ¶ Mary moder full of grace/moder also of mercy/defende vs from our enemy/& at the houre of dethe/take vs to thy protectyon. And so I truste there shall come grete grace therof.

¶ Howe god is present to vs and his aungell.

Remembre alway ꝑ what soeuer ye do/ our lorde god is alway present/seynge & consyderynge euery thought/worde/& dede/& straytely shall call vs to a counte for the. Therfore it is necessary to obserue good maner & reuerent behauour/bothe inwarde in mynde/& outwarde in body/ as well in chambre or cell as in other secrete places/as in presence of grete estates/hauynge alway honour & reuerence to god & to our good aungell/ferynge & beynge ashamed to do ꝑ thynge in the presence of god/ꝑ ye sholde be ashamed of in the presence of men. And whan ye be alone say often this verse. (Qui cognoscis occulta cordis/parce peccatis nostris.) Lorde that knowest ꝑ pryuytes of harte/ we beseche the spare vs/ꝑ we be not dampned for our synnes/and grete offences.

Not onely the body/but also the mynde must be spared vs from the occasyons of euyll.

Thynke thoughe ye sholde be closed vp within iiij. walles. It is not ynoughe to haue youre bodyes spared from ꝑ occasyons of euyll/ where the mynde is wandrynge abrode in carnall pleasure/ musynge vpon worldly vanytes/busyed w̄ worckes and matters of other persones/& carynge moche for your frendes & kynnesfolkes/occupyed sometyme with vnlawfull & vncleny thoughtes and desyres. Therfore ye must close vp also your mynde and affeccyon from all suche thynges. And that must be by often and contynuall remembraunce of god/as nere as ye maye. Close vp and hyde your loue and mynde in the depe & large woundes of our lorde Jhesu Cryst by deuoute

remembraunce of his pyteful passyon / alwaye abydynge there / for there our enemyes dare not medle / but whyder ye wyll or not / they wyll entre with you in to the materyal cloystre / your enemy yͭ fiell he must nedes in / yͭ deuyll wyll not be behynde. And as I suppose / ye shal haue of hym more force & strouger batayle there thā euer ye had before. And yͭ we thynke now ryghtly tell & easy / shal than perchaunce be full harde & greuous to ouercome. / Therfore prepare yourselfe manly / stande fast in fayth / & remembre yͭ reward of your victory / trustynge in god onely for strengthe.

¶ How we the worlde bryngeth in trouble vnto relygyous persones.

THe worlde trusseth his gere & hydeth them in a corner of a maunes soule vnto the tyme yͭ he is entred in to relygyon. And than yͭ deuyll bryngeth them to lyght. So yͭ those vanytes / synnes & inquyetbulynesse / yͭ ye haue sene / herde / & ben in / shall than come to remembraunce / whiche now ye be nothynge troubled with / as hyden within you. / Than also the worlde shall sende vnto you by crafte of the deuyll / tydynges & tale beters whiche shal let you of grete profyte yf ye be not ware. Departe them out therfore and auoyde them from you / & neuer be glad to here worldely rumours / ne vayne talkyng. Let not yͭ deuyl hyde vp suche thynges in your soules yͭ afterwarde may put you to trouble. Be neuer gladde to talke & here of other persones euyll demeanour / of theyr beaute / costē nacīce / apparel / & specyally detracciō or backbytynge

ony maner of persones / but rather flee theyr compa-
ny / or moue them to saye well / and to speke that is ho
neste and conuenyente for to here sayenge thus befo-
re / shall speke with ony worldely persones. (¶ Do-
mine libera animam meam a labiis inquis & lingua
dolosa.) ¶ Good lorde I beseche the delyuer my sou-
le from the lyppes of wycked men and from a dyscey
uable tongue.

¶ To ordre well euery tyme auoydynge ydelnesse.

Than after ỳ counsayle of some good mā
dyspose and ordre euery tyme of the day
to some profyte bodely or ghoostly. So
that ydelnesse before all thynges maye
be vtterly excluded. For ydelnesse is the
moder of all euyll / stepdame of vertue / forger of vn-
clennesse / the waye to vnstablenesse / nourysher of vy
ces / increacer of slouthfulnesse / kyndeler of malyce &
enuye. It sweth euyll thoughtes. It gendreth euyll
desyres / and bryngeth forth many euyll workes. It
maketh vs wery of ghoostly lyuynge. It putteth vs
in fere of ghoostly batayle / and dryueth vs frome the
way of penaunce. O false ydelnes howe many doest
thou deceyue. Idelnes is the snare that the deuyll hy
deth amonge the grasse of the grene flourynge pou-
che / & amonge the fallynge leues of the vayne world-
ely Iope and pleasure / and veray harde it is to sca-
pe it. Therfore be ware that the deuyll in no wyse fyn
de you in this snare / but yf ye be caught therin / breke
out betymes or he catche holde vpon you. For whan
he hathe holde vpon you / it is harde to breke awaye.

Tho we we sholde gyue vs to dyuers exercyses.
And bycause our mynde whiche is moche subiecte vnto vanyte whyles we be in this lyfe/ abydeth neuer longe in one state. Therfore we must dryue a way ydelnes by dyuers chaunges of good exercyses. As somtyme by good hande worke/ & conuenyent bodely laboure/ somtyme in prayer/ somtyme in study/ or redynge of scrypture or of some good workes of holy doctours. Somtyme in medytacyon & contemplacyon yf ye can attayne therto. And se ỳ youre hande werke be other to ỳ honoure of god/ to ỳ profyte poore people/ or elles for your owne necessyte. And in euery thynge ỳ ye shall do. Se fyrst ỳ it be lawfull for you to do it. Secondarely yf it become you for to do it. Thyrdely whyther it be expedyent for to do it. for all thynges ỳ ben lawfull & semynge for you to do are not to be done/ but yf they be expedyent. Saynt Poule to Wytnesse. (Omnia michi licent/ sed nõ oia michi expediunt.) Therfore ỳ thynge ỳ is semynge expedyent & not agayne the cõmaũdement of god perfourme it/ sayenge before euery worke. In nomine patris. &c. With a Pater noster & an Aue maria.

Of exercyse in prayer and study.

Our prayers besyde ỳ houres of dewtye whyche muste be preferred before ony thynge/ ye may prolonge or make shorte as ỳ holy ghost gyueth grace of deuocyon or good desyre. And beware ỳ longe paper engendre not tedyousnesse. For better it is to praye often breuely w deuocyon/ thã longe vndeuoutely; except deuocyon be enspyred by longe desyre. Beware also ye make no bande ne vowe of nom

bye of psalmes or prayers / but vse theym for ỹ tyme ỹ
ye haue pleasure & deuocyon in them. And where de-
uocyon flacketh / thã go to redynge or to some other ex-
ercyse / to cõfortynge your spyrytes / auoydynge ỹ syñe
of slouth. In your study & redynge of bokes / se ỹ they
be conuenyent for you. And marke wel all suche thyn
ges as make to the ensample of good lyfe / bothe for
to fele at yourselfe / & to shewe it vnto others for ỹ same
entente. And before ye go to rede or study / say thus.
(Spiritus sancti gratia illuminet corda et corpora
nostra.) With a Pater noster. That is ỹ grace of the
holy ghost lyght on vs bothe soule & body. And after
your redynge / remembre breuely What ye haue redde
& than say thus. (Confirma hoc deus quod operat⁹
es in nobis.) With a Pater noster. How we to be ordred
at your vprysynge / Whã ye wake in ỹ mornynge fro
slepe after ỹ houre assygned to ryse. Forthw̃ lyfte vp
your herte to god / cõmyttynge yourselfe to hys protec
cyon / & gyue hym thãkes / for ỹ he hath preserued you
ỹ nyght past / sufferynge no vayne thoughtes to falle
in to your mynde / but shortely blesse you & falle vnto
your prayer. Be neuer ouercomen w̃ slugysshnesse ne
dulnesse of body / as some ben ỹ With gronynge and
grutchynge ryse out of theyr beddes. But w̃ a quycke
mynde put awaye all slouthe as thoughe Cryste our
spouse dyde call you vnto maryage / sayenge to your-
selfe. Ryse thou wretched body out of thy couche / ma
ke the redy & lyght thy lampe / go mete With thy spou
se / and do thy deuoyre leest thou be refused for comyn-
ge to late. And be not longe in the apparayllynge of
yourselfe / but applye you vnto your worke or seruyce

enioyned to you for to do/with gladnes of mynde let
no vanytes appere in your apparell/but kepe alwaye
a semynge fourme & an vnfourme wery in your ap-
synge/dynge nother to rude vesture ne to pretious/
but in a meane/no wyse desyrynge to please ꝑ people
by it/but to honoure god. Call also vnto god
for his helpe & grace/ that ye may be stronge agaynst
ꝑ malyce & power of your enemyes. For many haue
ben in grete peryll bothe in body & soule/bycause they
haue not blessyd themselfe & honoured god at theyr
vprysynge. Therfore saye alway whan ye ryse some
blessynge & prayer/as ye may fynde in dyuers bokes

Of heryng masse.

If it may be/here masse euery daye. For by that
ye be made the more able to al good workes in
the day folowynge/& prosper the better in euery thyn
ge. In masse tyme be dylygent as moche as ye maye
to haue deuocyon/cõmyttynge yourselfe & all that lõ
geth to you vnto hym ꝑ is there present. The masse is
the veray memorpall of Crystes passyon. Than yf ye
wyll haue deuocyon/fall to some medytacyon of Cry
stes holy passyon. For there is nothynge that kyndel-
leth mannes affeccyon so sone as ꝑ medytacyon ther
of. If ye wyll be parfytely pourged from vyces/ yf ye
wyll be endued with vertues/yf ye wyll be lyghtned
w̄ vnderstandynge/yf ye wyll haue victory of youre
enemyes/yf ye wyll haue cõsolacyon in aduersyte/ yf
ye wyl haue swetnesse with teres in your prayers/yf
ye wyl departe pleasauntly out of this lyfe/yf ye wyll
haue redely euerlastynge Joy. Use deuoure medyta-

eyen of cryste's passyō in youre masse herynge. And al-
so euery other tyme before ye shall pray. The masse is
of meruayllous grete effecte. For after the sayenge of
sayne Austyn. By euery masse deuoutly sayd is there
one soule delyuered out of purgatory / & one synner con-
uerted. Therfore here masse deuoutely / beseechynge
our lorde sayenge. Blessyd Jhesu let me synner be the
persone þ shall be stedfastly conuerted vnto the. And
say this prayer. (¶ Iuua a crastri tuncastica me.) ¶ And
whā ye be commonde / se that ye dyspose youreselfe before
with hyghe deuocyon & meknes / by contrycyon / con-
fessyon / & deuoute prayer / so þ ye make cleane youre
maker to þ vnderstondyng & strengthe of your soules. And
after to contynue the more stedfast in vertue.

¶ Of the goddes seruyce and prayer sholde be sayd.

THe seruyce that ye be commanded for to sayē &
all that longeth to dyuyne seruyce / is that ye fulfyl
most dylygently before all thynge. For other prayers
ben not acceptable to god / but yf they lyen on those thyn-
ges þ ye are bounde to of dewtye. Therfore whā þ bel
ryngeth to seruyce / conforme as it were the trompe þ
shall be blowne at the Jugement. Than hye you fast
to þ chyrche bothyn your mēdes & fete / to trete and
dyscusse your causes before god þ moost hyghe Juge /
moost myghty / moost feerfull / moost doyle / moost ry-
ghtwyse / but yet moost mercyfull. Remembre þ he is
mercyfull to all them þ ben meke & obedyent / & they
complayntes & prayers ouerly he delyteth to here.
Therfore dyspose youreselfe in meknesse afore youre
prayer / by some meditacyon / as of youre synfull lyfe

with sorynes therfore of your sylfe moost dedi innumerable demerytes / of ꝑ dayly mysery in this lyfe of the infynyte paynes for ꝑnne after this lyfe. Of ꝑ great endelesse Ioye in heuen / of the great goodnesse of god / for whose synne vpon pilhement / for ꝑ we shold be amended our lyfe. Of the great mercy of our lorde suffrynge hys true passyon for our redempcyon / whiche all / but chefe principally ben great causes for to meken our hertes / and serue god deuoutly. And whā ye haue great deuocyon by meknes / saye your seruyce & prayers not onely in ꝑ comune persone / as for your selfe / but in the persone of our moder ꝑ holy chyrche. In ꝑ whiche chyrche ben some as supliers in the paynes of ꝑ purgatorye. Some as trayto[illegible] ben obstynate synners. Some as suers for theyr ꝑdon ꝑ be penytent. Some as myny sters & seruauntes ꝑ ben in ꝑ state of grace. Some ben as patrones with god / to be our patrones & aduocates / they ben holy angels & sayntes Now ymagyne ꝑ somtyme our lorde speketh vnto vs and be somtyme but of hym in our psalmes & other scryptures ꝑ we saye. And somtyme we treat for the pryso ners. Somtyme we complayne of our aduersaryes. Somtyme we pelyre hym to spare vs in our trayto[illegible] / ꝑ they may haue space to amende / somtyme we labour to our patrones & aduocates for to helpe to optayne fa uour & grace / somtyme we magnyfy his power / his wysdome / his goodnesse / to laude & prayse. Therfore thynke it no lytell cause ꝑ ye come to chyrche for. Be fore a temporall lorde ye durste not be founden fruflyd for this bodely lyfe to gyue hym gyftes / fees / & rewardes. Howe muche thā ought we to gyue vs to prayers / reuerence / & ho

ye/ thystulle our ghostly matters for ꝯ sauegarde & ꝯ
moꝛyꝯ of our soules before ꝯ hyghe Juge/ & thoughe
ye vnderstande not what ye say/ conyder ꝯ ye be as a
poore wretche ꝯ hath a complaynte or supplycacyon
to put vnto ꝯ kynge/ made by a lerned mā/ wherin all
your desyres rehersed more expedyently thā ye can
do it yourselfe. ¶ Thus remēbre where & in whose pre-
sence ye be/ & for what cause. And before ye go to your
seruyce call for grace & say. (Per criste clementissime
tu corda nostra posside/ vt tibi laudes debitas/ redda
mus omnit tempore.) ¶ Suffre not youre mynde to
wāder as nere as ye may. And say after euery houre
where ye haue ben negligente. (O rex ꝯpicia? esto
mihi peccatori.) ¶ And whā ye haue sayd ꝯ is your
dewty/ than saye your other prayers & memoryes of
sayntes as your deuocyon is moued.

¶ To haue synguler deuocyō to some specyall sayntes.

¶ It is very good to haue a synguler deuocyon
to some specyall sayntes/ in whom ye haue gre-
te confydence to be your aduocates/ helpers/ & defen-
ders at all neded to call on the/ whiche may optayne
for you ꝯ be not worthy or able of yourselfe/ but most
specyally in ony dyde to haue the glorious quene of
heuen moder of cryst at all tymes in most louynge & re-
uerence/ & moost hardy affeccyon louynge vnto her/
as to most sure refuge in all neded/ perylle/ & temptacy-
ons/ takynge her vnder cryst/ for most hye & truste aduo-
cate/ gonynge euery day some synguler laude & pray-
er to her mercyfull goodnesse. And ꝯ your deuocyon
and reuerence to her made/ be the more acceptable.
Studye to folowe her in pure chastyte & clennesse of

body and soule with all meekenesse of herte & lowlynesse to euery persone in worde and dede / we haue soo many enemyes and they ben so crafty / that without her helpe & other holy sayntes / we are not able to escape theyr daungers. Therfore chese your patrones þt may helpe you in this daungerous lyfe / & defende your soules from all cruell enemyes at the houre of dethe specially / and byseche you gracyously to perpetuall saufegarde.

¶ The commendacyon of bryghyte.

Remembre dosely to whome ye be despoused / whome ye desyre to haue in mariage / & praye hym meekely þt he wyll inspyre you with so good wyll / and gyue you suche desyre to preserue and perfourme the same / ye haue promysed your bryghyte to Cryst. Thynke this came not of yourselfe. For it is impossyble to to do & contynue but onely by grace. Consyder how we precyous a treasure ye bere in a fraple vessel Remembre what reward / what glory / what crowne of Joy ye shal haue by keppynge of pure bryghyte And here what payne / what shame / what confusyon / what dyspleasyr ye shal fall in yf it be lost. What treasure is better than þ / wherby ye maye bye heuen. Wherin aungelles gretely delyte / wherby cryst hymselfe is excyte & moued to loue you specially / & to gyue (not onely hymselfe) to you / but also euery thynge þ is good. The swetenesse of meke bryghyte gaue so swete an sauour in to heuen þt it made þ kynge of all kynges to haue suche a delectable complacence alone vnto þ moost meke bryghyne Mary þ he descended from heuen to erthe for to be maryed vnto our nature

but ye shall not be crowned tyll ye be well proued as golde in the furneys. For scrypture sayth ỳ he ỳ is not tempted is not proued. Vyrgynyte is golde your Cel is ỳ furneys/temptacyon is ỳ deuyl is ỳ hyn derer and blower of this fyre/your body is the erthen vessell/wherin this golde is put to be proued/whiche vessell if it be broken by ony vyolent fyre/the golde is shedde out & lost/& the vessell can neuer be repared & made hole agayne.

¶ Vyrgynyte can not be goten ne kepte Wyth-
out grete labour and payne.

Synge ỳ chastyte & vyrgynyte ben gyftes of ỹ spyrytuall grace of god & nothynge of our me ytes/for we can not be chast or contynent/but if god gyue it vs by grace. Therfore they ben vnworthy to haue so noble a gyfte ỳ refuse to take some labour & payne for it. They ỳ thynke to be chast amonge delyc tes & dayntye cherysshynges of ỳ body/they ỳ wyl be cõtynent where grete festynge is & dayntye fare/they ỳ fere not to be cõuersaũt amonge vnchast & ryotous persones/& not to be tempted for to be forced w̃ etyn ge & dr̃inkynge & not to be defyled/to hyde fyre i theyr bosome/& not be brente/they are sore disceyued. For I thynke it very harde/or elles impossyble. Therfore be ware ye be not disceyued presumynge to moche in the se thynges vpon your owne strengthe. For wout gre te contrycyon & affliccyon of the flesshe & grete helpe of grace/true chastyte can nother be goten nor kepte. Remembre ỳ glasse is fraylle & may endure no dystresse Also grete aduentures many tymes do curse ỳ dyce. Therfore beware ye Jeoperde not to ferre/but euer

more eschewe the occasyons of euyll. For ỹ wyse man
sayth/who so euer loueth peryl he shal perysshe therin

¶ Of the vertue of sadnesse.

Se ỹe be of sadde behauoure/bothe in mynde
& outwarde gesture. Kepe your mynde dyly-
gently in sadnes & gyue it all to spyrytuall exercyses
sufferynge no vayne thoughtes to reste therin. And
myghtely subdue ỹ concupyscence & passyons of ỹ bo
dy/as wrath/carnall loue/bodely or worldely fere/
sensuall Ioye/or dissolute laughynge. For ye can not
be wel ordred outwarde/but yf theise be ordred & wel
ruled inwarde/but yet ỹ outwarde behauoure helpe
th moche to ouercome theise inwarde passyons. And
therfore it behoueth to kepe wysely ỹ bodely. b. Wyt-
tes ỹ ye shall se/here/or touche/nothynge ỹ sholde hy
re you to euyll/or displayne good maners/kepe youre
syght close to warde ỹ erthe/cõsyderynge ỹ the eye is
a theef/& wyll betray ỹ soule yf it be not warely kepte
Fyre not your syght vpon beautefull thynges/& here
no vayne ne vycyous cõmunynge/lest dethe
wyll entre in to your wyndowes & infecte your sou-
les with synne.

Of sadnesse & discrecyon in speche & other behauour

Doost dylygently refrayne your tonge & speke
not wout a reasonable questyõ be made vnto
you/or elles whẽ ye be cõstrayned by euydent nede/&
thã study to gyue answere breuely & meekely spekyng
w̃ sad countenaunce/reuerence/& sobre fere of god/es-
chewynge alway talkynge & ỹ occasyons of ỹ same/
except it be of ghostly matters/& w̃ right ghostly g-
lones. Speke nothynge but yf it be lernynge for ỹ ly

me/ place/ & perſone. Wyrte you howe it myght ꝑ ſad-
nes/ bothe in ſpeche laughynge/ & geſture of bodye/ wo-
out rowynng or caſtynge ꝯ ſyght towarde ony ꝑſone
ſuſpectly wout ipkynge or mouynge of ꝯ heed or ony
other mẽbre vnſeuynngly/ be gentyl wout grutchyng
your coũtenaũce lowly & cherefull wout frowynnge
lowrynge or derkyñ/ wher ye ſpeke laughe or ſmyle le
it be wout ſcornynge or loude voyce. Be not to haſty
ne to ſlowe in your goynge. Shewe no ſlugyſhnes
in your reſtynge. Inquyre not of other ꝑſones cõuer
ſacyons ne cõſyder theyr defautes. Refourme ꝯ is a-
myſſe in other ꝑſones wout ony repꝛouynge. Prayſe
ne dyſpꝛayſe yourſelfe/ nor gretly other ꝑſones/ ſpeke
nothynge to be reputed holy or cõynge. Gyue place
to Ire betymes & to thẽ ꝯ multyply wordes agaynſt
you & forgyue ſhortly theyr arroure or nyclygence/ &
thus ye ſhal kepe ꝯ vertue of ſadneſſe/ & dyſcrecyon/
whiche is a grete helpe to chaſtyte/ & to all other ver-
tues. Wherto ſaynt Poule doth moue vs ſayenge/ let
your ſadnes be knowen to all men. And ſoo by good
exemple ye may profyte other & meryte very moche.

¶ Howe refectyon ought to be take.

As a ſeke mã receyueth his medicyne ſo take
your bodyly refectyõ. A ſeke mã thynkes his
medycyne very bytter/ therfore he wyll take no more
than ſhall ſuffyſe for his helthe/ and yf he do/ it maye
be to his hurte. So lykewyſe conſyderynge the peryl
vnto chaſtyte that is in meetes and dyrnkes/ they
ſholde be bytter vnto you/ no thynge gladde to take
ony more than ſholde ſuſteyne nature/ feryng by to
moche eteynge & dyrnkynge for to gyue ſtrength vnto

ȳ̃ aduersary / & to nourysshe your pryue enemy / in-
creasynge lykenes of ꝑ soule. Therfore whā ye go vn
to your mete / thynke alwaye vpon your chastyte / se-
ynge lest the venym ꝑ is hydden in mete & drynke do
not infecte the body with carnall lust or slouth. And
so consequently ꝑ soule by concupyscence & negligen-
ce in ꝑ scruyce of god. Wynt Jerome techeth holy vyr-
gynes & wyllethꝑ after they ben called chyldehode &
growynge age they sholde ete no fleshe / ne drynke no
wyne / except ꝑ tyme of sykenesse. And cōmaundeth ꝑ
suche tēperaunce sholde be kepte in mete & drynke that
the body sholde rather complayne / than to stoppe in
full appetyte / so ꝑ the stomake sholde not neue medy-
cynes / for to cause degestyon / but so to lycke ꝑ appety
te of the body / ꝑ it be not lesse apte vnto watchynge /
prayer / studye / or contemplacyon after ꝑ mete / than it
was before. The wyse man Salamon sayth. I haue
determined w̄ myselfe / myne to restrayne my flesshe
from wyne. For this entente / ꝑ I myght gyue my mi-
de vnto wysdome & cōnynge / & eschewe folye. Foly
can not be auoyded / nor godly wysdome optayned /
but by abstynence from inordynate eatynge & drynkynge.
Therfore sayth our sauyour cryst. Take hede ꝑ your
hertes be not accombred with glotony. Ensample we
haue of Dampell / Ananya / Mary / & Martha / whych
of greate abstynence / to whom our lorde gaue excellēt
wysdome & cōnynge / so ꝑ they exceded ferre all ꝑ were
ꝑ lerned men in the kyngdome of Babylon. And al ꝑ
euer haue had ꝑ grace of holy wysdome or deuoute cō-
templacyon / or reuelacyon hathe come by it / by mea-
nes of abstynence / & contrary. Worche eatynge & drynk-

kynge hathe caused moche synne & folye. As it appereth of Noy & Loth with others/ & of the ryche Glotone in the gospell. Sewe not sensual appetyte therfore to his full desyre. So prouyde to your nede that ye may swage hungre/ & yet not satysfye your bodely appetyte. Regarde not the dayntynesse of meetes & drynkes but nedely the sustentacyon of the frayle body contynually decayenge. And beware ỳ voluptuousnes crepe not in vnder ỳ cloke of nede. Some there ben ỳ fere grete abstynēce or watchynge/ bycause of sykenes or wekenes of body/ fervnge to be not stronge to serue god. And I fere me many tymes it is but (Excusatio in peccatis) For full fewe there ben ỳ haue ỳ feruoure or loue to watche or to abstayne so moche. And if they had for ỳ loue of god. I thynke he wolde gyue them discrecyon wall/ or otherwyse prouyde for thē. I pray god it be not to moche/ ỳ many thynke to spell. Trus discrecyon is to preferre ỳ soule before the body/ whi can not be without some payne of the body.

¶ Of behauynge at the borde.

SIt honestly at your mete. Gyue place to your better/ bothe in ordre of sytynge & in fyrste takynge of your mete. Vse no Janglynge/ tryflynge/ nelyghtnes at the borde/ & hate vtterly detractyon and backbytynge. Be contente with suche as is set before you wout grutchynge/ & fede not of to many dysshes nor to gredely. For vii many meetes sayth ỳ wyse mā ye can not fayle of sykenesse. And as ye fede ỳ body wt bodely fode/ so fede the soule with ghostly fode, as by redynge of some holsome and ghostly werkes wherin your soules may be edyfyed/ gyue dylygence to the

herynge therof with al sylence/your mynde & entent set holly therupon. And as ye se some grete estates of theyr charytable goodnesse wyll se some poore people be serued before themselfe. So in lyke wyse ghostly/ before euery mete serue those poore soules in p[illegible] ty þ haue leest helpe/with a deuoter noster & an Aue maria/before ye serue your owne bodyes. And ye shal deserue (I thynke) ryght grete mercy & rewarde of god therfore. Before ye ete ony mete/lyfte vp your hartes deuoutely to god with laude & prayse to hym/& saye grace/beseechynge hym to blesse your mete & you/so þ þ refection whiche ye shall take/may be to strengthe you in his seruyce/not seruynge þ body to rebell ayenst þ soule. After mete gyue thankes to god deuoutely & dispenge grace/addynge at þ last ende this lytell prayer. (Deus det vitis gratiam/defunctis misericordiam ecclesie sue pacem/domino apostolico & nobis peccatoribus vitā eternā. Amen.) C Wherto is grafted.

C Howe to be occupyed after mete/and to be ware of temptacyon.

After your dyner go to your worke/study/or prayer as ye be assigned to/& do þ dylygently/remembrynge alway god & your good aungel present what so euer ye do/& applye euery thynge þ ye do reuerently to his honoure. Beware of ydelnesse & lyght maners/& forgete not your enemyes of þ contrary behalfe/whiche neuer resteth/but full busely laboureth contynually to destroy your soules w ryght grete craftes & malyce. Haue them alway suspecte in euery thynge þ ye shall do & thynke. And beware þ ye by-

de hym not amonge your good worke by vayne glo
ry/for than he wyl make them nought. Somtyme he
wyll bryng in good thoughtes & purposes for an yll
entente/for to let a better thynge/or for to inquyete ỹ
cõsyence. He cometh somtyme easely/somtyme syerc
ly/somtyme pryuely/somtyme pertly. And ỹ more ye
flie fro hym ỹ lower he allaieth you. But what reme=
dy. Truly we haue no strength nor polycy in regarde
to our aduersary. Therfore let vs not trust in ourselfe
Our lorde let hym be our strength. Our good aũgels
& holy sayntes helpe & comforte to vs. Let vs therfo=
re cõmyt ourselfe to hym / & call for helpe betymes in
euery temptacyon. Cleue stedfastly to his loue w fere
of his displeasure. Remembrynge what payne he suf
fered to bryng man in to ỹ state of grace. And therfo
re suffre not to be brought out therof for a lytel shorte
pleasure or for sufferynge a lytell displeasure or a shor
te payne. It pleaseth god veray moche/whã ony per=
auoydeth temptacyon betymes/ & falleth to prayer &
prayenge of god. For than ỹ thynge ỹ the deuyll had
forged for mannes grete hurte / it tourned vpon his
owne heed with confusyon. And ỹ persone that so re=
systeth shall haue double reward / bothe for his bye=
tory & for his owne prayer vnto god.

¶ How we to ouercome temptacyon.

If he be very syerse about you w temptacyõ or
trybulacyõ/ howe soeuer greuous it be/ dysspay
re not. Thynke there ben .xij. dyuers hourcs in ỹ day
they shal not be alyke vnto you. Some good/ & some
badde. Thynke how our lorde lokcth vpon you to
proue your stedfastnes & manlynes/ for to gyue you ỹ

larger crowne of glory / & say with Tobe / yf we haue not taken good thynges of ꝑ hande of god / why shalde we not take euyll. And remembre holy sayntes ꝑ haue ben troubled so before. And marke it well ꝑ who soeuer god wyll wyth grace & consolacyons / hym wyl he fyrst proue in ꝑ fyre of trybulacyon. Therfore neuer gyue vp to your aduersary / ne grutche not wt the troublous temptacyons / nor loke to moche of ꝑ that is layde to you by temptacyon / but go forwarde about your good busynes / as thoughe ye dyd ayned to here of suche thynges. Or elles speke thus in your mynde reboute myngt your soule. Lo my soule / lo howe ꝑ deuyll knocketh at thy gate / yf ꝑ suffreste hym to come in / god thy strength shall go from the / & thou shalte perysshe with grete mystery & suffre grete payne & shame before god & man. O thou fraple body / all this wyckednesse procedeth of the. Beware thou be not subiecte vnto ꝑ deuyll. Consyder howe ꝑ god is present / to se howe thou shalte fyght wt thyne enemy. Cryc for helpe vnto heuen / ꝑ they may assyst vs & put away our aduersaryes. Thou can not se them / & therfore the batayle is the more perylous. Suffre & take vpon ꝑ a lytell payne / & thynke howe pleasaunte thy vyctory shall be. And contrary yf ꝑ folowe the shorte pleasure of thy temptacyon / eternall payne wyl folowe. Therfore beware / & than fall to prayer / & what so euer ꝑ deuyll speketh in you by temptacyon / thynke it is not your worde nor your doynge / therfore care not for it / but go forwarde / trustynge ꝑ as after grete stormes / cometh fayre wether. So after grete trybulacyon shall folowe ghostly consolacyon.

¶ Of the study or medytacyon in holy Wrytynge pro
fyteth moche agaynst temptacyon.

FOr this cause I wolde ye sholde allwaye fere
trustynge nothynge vpon your owne strength
but allway suspecte your owne frayle / & as a dowue
that fereth the hawke dothe comunely vse the ryuer
syde / & as in a glasse dothe spye in ỳ water ỳ shadowe
of ỳ hawke flyenge for to deuoure her / & so is aware
of her & sauyth herselfe / so I wolde ye sholde do. ¶ The
ryuers or waters ben ỳ sentences of holy scrypture /
the lyfe our sauyour Jhesu cryst / & of other holy sayn-
tes / whiche flowynge from ỳ moost clere fountayne
of the dyuyne wysdome dothe shewe & dyscouer ỳ sub
tyll craftes & false suggestyon of our enemy the deuyll /
& techeth vs how we shall be ware of hym / for to es-
cape this daunger. Nothynge swageth concupyscen
ce more / nothynge putteth euyll thoughtes away bet
ter / than with the study or medytacyon of ỳ worde of
god & holy redynge. Vnto ỳ whiche I wolde ỳ ye shol
de so accustome your mynde & occuppye your hartes so
therupon / ỳ whā ye go to bedde ye myght fall on slepe
in ỳ thynkynge of some sentence of holy scryptures or
sayntes lyues & dreame of thē in your slepe ỳ as sone
as ye shall wake / they maye cleue to your memory / &
therfore whan ye be troubled or waked by the crafte
or yllusyon of your enemy / beware of vayne thought-
tes betymes / auoydynge all dulnesse of body & myn-
de. And occuppye you thus or elles in prayers.

¶ Of mekenesse.

Take this for a sure conclusyon/thoughe charyte be the very flowre & beaute of all vertues/ yet without the grounde of mekenes it can not growe but it fadeth & vanysheth away/as frowe ageynst ȳ sone. Mekenes is the foundacyon of all vertues/the strength of the soule/ȳ confusyon of our grete enemy ȳ deuyl/is vessel of all grace/ȳ moder of peas/ȳ restyn ge place of ȳ holy ghoste. And ryde contrary vyce is beggynnynge of all synne/& moost mekenes of ȳ soule whiche expelled aungell from heuen/& man from pa radyse. yf ye Joye in ony thynge/Joye in our lorde/& not for ȳ ye came of noble vertuous lygnage or of ry che parentes/nor for ȳ ye preferre pouerte before ry ches/nor for ȳ ye haue forsaken ryche maryages/but for we by mekenesse howe nere you be our meke spou se Cryst/ȳ more meke/ȳ more nerer to hym ye be. Be ware ȳ ye be not proude of mekenes/but dyspyse your selfe/dyspyse none other persone/and set nought to be dyspysed/but rather be glad. If ye wyll be ȳ spouse of Cryst/whiche beynge moost ryche in heuen/chose to be moost poore in erthe. He chose a poore moder/a poore house to be borne in/where he was moost honoured in heuē. He came hyder to take dyspytes/reproues/& grete paynes mekely as a lambe. Therfore folowe this lambe as ye haue no more other byggynes do be fore where so euer ye go/& thynke ȳ ye can neuer be to meke/cōsyderynge what grace cometh alway therby

¶ Of obedyence.

If ye haue true mekenesse/ye shall repute euery persone your better/& yourselfe as a seruaunt/

or ā hande maybe/What so euer degree ye be of. Wher-
vpon sole We perfyte obedyence/whiche vneth god to
man/ & mā to god in parfyte charyte. Saynt Barnat
de sayth. If ye Wyll be Wyse/be obedyent. For thus is
is Wryten/yf thou coueytest Wysdome/obserue & do ȳ
is cōmaunded the/& god shall gyue it the. This obe-
dyence must be obserued (not in scruple fere) but With
good affectyō of loue & charyte (not forfere of payne)
but for loue of Justyce. Obedyence is ȳ vertue ȳ grat
feth all other vertues in ȳ soule. It preserueth & kepe
th them surely after they be grafted. It is better than
sacrifyse. For by sacrifyse is gyuen away ȳ temporal
goodes/ and by obedyence is vtterly lefte & forsaken
ȳ owneselfe Wyll. Of our owne Wyll cometh al synne
Thā yf We forsake our owne Wyll/ resygnynge it to
god & to our superyoure/We forsake all synne/ for We
may do nothynge but as they Wyll/ yf they Wyll noo
synne/we therfore beynge obedyent may do no synne
What is then more expedyent thā to haue 'obedyence
(Whiche had) We neede to fere no paynes of hell. The
ordre of obedyence is thus. It is more our duetye to
obey god than mā/the superyoure than ȳ inferyoure/
better to obey your owne heed than a straunger. And
it is specyally good to obey one to another/ yf it lette
not ȳ obedyence to ȳ superyour. A true obedyenter is
glad to be serufable vnto euerypone of his company
& lothe to be chargeable or comberous to thē. Louyn-
ge & gentyll to all/& deuoute vnto god. The greter ȳ
persone be ȳ is dysobeyed ȳ greuouser is the inobedy
ence. The more easy the cōmaundementesbe/ȳ more
greuous is the contempte. And yf it fortune you to

contempne the cõmaundement (as god forbydde) of
your heed/be ware in ony wyse ye contempne not the
remedy/whiche is meke penaunce/redy to be sorry &
submyttynge of yourselfe to correccyon/fallynge to ꝑ
fete of them whom ye offende. Note well this sayen-
ge of saynt Bernarde. Whã my superyour (sythen he)
cõmaũdeth me to kepe silence/yt a worde perchaũce esca-
pe thoughe negligẽce or forgetynge myselfe. I knowe
lege myselfe gylty of inobedyẽce venyally/but yf wyt
tyngly & with deliberacyon of a contempte/I breke
out in to wordes/wylfully breskynge the lawe of sy-
lence. I dyscerne & Juge myselfe a greuous synner/&
ꝑ deedly & dampnably/yf I perceyued impenytent vn
to my lyues ende. For crystsayth to them ꝑ ben rulers
who that dyspyseth you/dyspyseth me. Therfore kepe
well this vertue of obedyence vnto god/& your supe-
ryour/& god shal be obedyent vnto your prayers & pe
tycyons. And be alway redy to obey with a good wyl
without ony taryenge or delay/ꝑ ye may say this ver
se truely (Paratũ cor meũ deus/paratũ cor meũ. &c.)
My herte is redy good lorde/my herte is redy to
obey in wyll and dede.

Of this vertue of pacyence.

Wan ye ben troubled with iniuryes/reprooues
slaũders/with enuye/or malyce agaynst you
with losse of goodes/or aduersyte/and sykes-
nesse. Remembre yourselfe betymes/before ony passy
on of heuynesse/or impacyence ryseth in you/thyn-
kynge that they ben the messangeres of your spouse
Jhesu Crysse sende for youre welthe/other for to re-
tourne your maners/or elles for to proue youre loue

Whyder it be stedfast & faythful or not. And not onely
suffre thē pacyently/but also gladly/as sayut Poule
dyde & many other holy men & women before/& con-
syder it is but foly & vayne to loke for heuen w̄ pleasu
re & delytes/seynge ỹ cryst our souerayne lorde & spou
se ascended not to heuen but by manly fyght/w̄ grete
payne & passyon. And ỹ it were no ryght nor semyng
ỹ the seruaunt sholde stande in better condycyon: thā
his mayster. Better is to take pacyently/ỹ thynge ỹ
ye can not auoyde With hope of a good reWarde/thā
to grutche w̄ suretye of grete punysshment. And byle
ue it truely ỹ your aduersary can not do you so moche
good/by no fauoure/seruyce or benefyte/as he dothe
Whan he troubleth you/yf ye take it pacyently/Wout
grutche or malyce agaynst hym. And thāke god ther-
of/as for a token of grete loue. ye Wyll aske me Who
can do thus. I answere: Euery persone ỹ is in ỹ state
of grace/& Wyll apply hymselfe therto dylygently/as
I suppose truely Cryste suffred dethe for vs/leuynge
to vs ensample (not onely hymselfe) But also many
holy sayntes/ỹ by theyr ensample We sholde folo We
theyr steppes. Ensample We haue of sayut Katherine
of Sweene beynge a chylde/Whan her fader & moder/
bredern & systern Were set all to do her displeasure/
& to trouble her holy mynde/from her ghostly purpo-
se/she ordred & disposed in her deuoute ymagynacyō
to accepte her fader as Cryst/her moder as our Lady
her bredern & systern as ỹ apostles/& What so euer
Was sayd or done to her by them/she toke it as it had
ben done of Cryst/of his moder/or of his apostles/w̄
meke pacyence/glad obedyence/& louely obseruaūce

thyngthe þ whiche she deserued increace of moche grace. Our lorde also byddeth vsto do good to them y hate vs/& promyseth vs þ kyngdome of heuen therfore.

¶ The conclusyon.

Than the day is almoost past / wherin ye haue
D tasted bothe swete & soure/ þ is to say/ ye haue
had somtyme trybulacyon/& somtyme cõsolacyon/bothe spyrytually & temporally. Thã tourne vnto yourselfe callynge to remembraunce w̃ dylygente serche/howe ye haue spente þ day in euery thynge þ ye haue done or lefte vndone/ þ behoued you to haue done/or þ became you not to do beynge sorry for euery defaute/& bewayle all þ is cuyll. For thoughe in þ mornynge ye purpose for to forsake all cuyll/ & for to exercyse good werkes/ yet often tymes whã ye remembre yourselfe wel/ ye shal fynde þ ye haue done many cuyll les/ & selde good thynges. Therfore in suche cases ordeyne & kepe a chapytre euery day for yourselfe. Be rygorous vpon your owne defautes/& let nothyng scape vncorrecte/ yf ye wyll þ god shall spare you. Et amyne howe þ reason hath ben obedyent vnto þ sayenge/& howe she hath occupyed her all day. Also howe þ wyl hath be ruled by reason/& kepte þ rules of goddes cõmaundementes/& whyder she hath be so tamplyed w̃ sensualyte. Howe þ syght/ þ herynge/ þ speche w̃ euery sense & membre of þ body hath ben occupyed euery houre of the day/& in what place. The ymaggynacyon & memory w̃ what & with whome they haue ben occupyed. Se whyder the body haue ben rempsse & slowe in seruyce/watchynge/study or labour. Serche yf the mouthe haue spoken ony vayne/ slurdy/ or

vnclenly wordes / ꝑ sholde offende other god or man
Or if ye can fynde ony other expresse agaynst good cry
sten maners. Than bowe do wne your harte & body
mekely / & pray god of forgyuenes submyttynge your
selfe to his correccyon / & be glad to take it in this lyfe
& to do wylfull penaunce. There ben .iij. exercyses of
gholly helthe / whiche ben necessary for euery perso=
ne to vse dayly. The fyrst is to knowe yourselfe a syn=
ner / & to be sory for your synnes. The .ij. is to purpose
for to beware of synne / and to forsake it for euermore.
The .iij. is for to entende to be confessed of all youre
synnes / & do penaunce for the same. Who soeuer befo=
re theyr slepe dothe these .iij. thynges / surely thoughe
it behapped (as god forbyd) ꝑ he sholde dye sodaynly
yet there is hope of grace & saluacyon / thoughe he we
re in deedly synne. After ye haue made thus recolla=
cyon of yourselfe / & gadered your defautes togyder /
bynde them in a bundell & cast them in ꝑ fyre of helle /
ꝑ is remembrynge ꝑ paynes ordeyned for them beyn
ge sory & in full purpose neuer to fall agayne. And be
more sory for the offence of god / than for the domage
ꝑ sholde folowe therof to yourselfe. Than after your
prayers sayd / dresse yourtowarde your bedde with ꝑ
mooste honest maner / as thoughe Cryste your spouse
were present. And whan ye be set in your bedde / blesse
you with the sygne of the crosse / commyttynge youre
body and soule vnto your spouse Cryst and to the ke=
pynge of your good aungell. Than laye you downe
reuerently with your armes a crosse vpon your brest
Beware than dylygently of vayne thoughtes / and
putte awaye all vayne temptacyons quyckely.

Remembre that youre enemy the deuyll slepeth not/ & hathe that god dothe se all youre behauoure/ bothe in mynde & without forth. Therfore be ye ensy manere vigylaunte. And be ware of carnall delytes. Tender not youre body to moche ne tothe & warme lyenge/ sa= tysfy not youre body in all þ it desyreth (yf ye do) it shal put you in grete Jeoperdy. Whe ye can not slepe dyuerse ly after ye be layde/ occupy youreselfe in psalmes/ or el= les vpon youre beedes & with them dryue all fantasy= es from youre mynde excepte it be occuppyed about ho ly thynges/ or good medytacyon. So fallynge on sle pe as I haue layd before. Thus after the nyght be co me vnto mydnyght tyme/ than ryse therely & begyn to occupy þ day agayne/ after the counsayle before. And as youre rule dothe teche you and byndē you/ that ye may lyue here soberly/ mekely & Justly in eleennes of conscyence/ and hereafter optayne eternall lyfe/ and Joye without ende/ wh ych our lorde Jhesu graunt vs. Amen.

DEO GRACIAS.

Emprynted at London in Poules chyrche ardē at the lygne of the Egrynde by Henry Pepwell. The ye re of our lorde god. M.CCCCC.xxj. The.xb. day of Nouembre.